

ΚΡΤΠΤΕΥΧΟΛΟΓΙΑ.

Or, A Plain

A N S W E R

To this

Practical Question.

What course may a Christian take to
have his Heart quickned and en-
larged in the Duty of

SECRET PRAYER?

By ~~Richard Mayo~~, late Minister of Kingston
Upon Thames.

The Second Edition, Enlarged with Mr.
Richard Baxters Fifteen Directions on
the like case.

Psalms 80. 18. *Quicken us, O Lord, and we will call
upon thy Name.*

L O N D O N,

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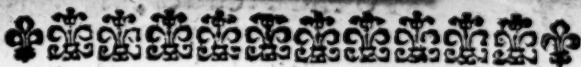
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To the Reader.

Reader,

I Was the more willing to print this Letter (though penn'd at first for the closet of a particular friend, and not in a fit dress to come abroad) because it contains an Answer to a Question that every Christian is ready to ask, and none (so far as I can learn) did ever yet undertake to resolve; or if any have obliquely touch'd it, never any did directly handle it.

A small Structure must not have a great Porch: I shall only suggest these two preliminary Exhortations.

1 Be much in the duty of secret Prayer; be as constant at it as at your (a) meals. Amongst many motives, this is one; 'Tis a Duty wherein God doth ordinarily make the greatest discoveries of himself: Joseph and his brethren were alone when he made himself known to them. The secrets of the Lord are usually revealed unto his people when they are seeking him in secret; then 'tis, that he gives them his (b) loves, when they fall down upon their knees unto him, he falls upon their necks and kisseth them. (c) They are never less alone then when alone. Prayer was his meat and drink See Daniels practice, Dan. 6. 10. b O anima sancta sola esto, anne nescis verecundum te habere sponsum? c Nunquam minus solus, quam cum solus.

a Morning,
evening
and
noon-day. See
David.
Joachim
the father
of the
Virgin
Mary
used to
say, The

To the Reader.

2. Be warm and lively in the Duty. A dead Prayer is no more accepted with God, than of old the offering up of a beast that was found dead in a ditch. The Ass under the Law was not to be offered unto God, but his neck must be broke; not that God was angry with that creature which was the workmanship of his hands, but to shew how distastfull a dull and a dead heart is to him in his service. Sometimes Christians go to Prayer as sick persons to their meals; because they must eat, and 'tis dinner-time, and the like; not that they desire or delight in their food, or find any refreshment thereby. If it be thus with thee in reference to Prayer, thou art greatly distempered, thy condition is very dangerous, therefore look out speedily for help. May this following Letter contribute something thereunto: the Lord set in with it for that end.



A Plain

A N S W E R

To this

Practical Question,

*What course may a Christian take to have
his heart quickned and enlarged in the
Duty of Secret Prayer ?*

Christian Friend,

Our question favours of a Spirit truly gracious. It supposeth you already convinced of, and perswaded to the practice of that necessary, though neglected, Duty of Secret Prayer. It shews you do not take up with a bare performance of Duty, as too many do, not caring how or in what manner it be performed. It argues you would present God with the *male of your flock*, and not put him off with a *corrupt thing*. These are good signs of sincerity.

I

I could heartily wish that all Christians would follow your example, to propose such profitable questions as may promote piety, and to avoid *such* (a) foolish questions as do engender strifes.

(d) 2.
Tim. 2
23.

I would not be wanting to you in so pious a request, as this is : And oh that I could say, that (b) *What I here declare unto you I have seen and felt my self* ; that what is here exprest, is the same which I my self have experienc'd.

(b) 1 Joh.
1. 3.

It is besides your desire and my design to write concerning the duty of secret Prayer at large ; to open the nature of it, to shew the necessity of it, to lay down Arguments to move you to it, to advise in what manner you should manage it, namely, with faith, with fervency, with humility, with sincerity, with constancy, with watchfulness, in the Spirit, and the like : this work is done to my hand in many Treatises, and those ex-

c Cobbet
his practical
discourse of
Prayer.
Philip
Godwin
his Family
Religion re-
vived.

from pag.
149. 10

1 5

(d) Ejus-
modi cul-
tum prebar
Deus qui
ejus na-
tura con-

tant, some of them, (c) in our own Language. I shall therefore strictly keep to the Question propounded, which I acknowledge is of greatest concernment. God is a living God, and they that worship him must worship him with warmth and (d) life ; such suppliants he seeketh after.

Meet helps then in this case are such as follow.

guit
Cal. in
Joh 4. 23.

1. Remember to observe the fittest seasons for the performance of this duty. Though a Christian

Christian is to pray at all times, yet at all times he is not alike fit for Prayer. This you find by experience. 1. As many a fair Child is lost by an untimely birth, so many a good duty is marr'd by an undue timing of it.

Of many apt seasons, I shall mention these three.

1. When you meet with any new occurrence of Providence. Every fresh dispensation of Providence is a provocation unto Prayer. When any affliction befalls thee, then fall down before God, and humble thy self under his afflicting hand. (e) *Is any amongst you afflicted? let him pray,* says the Apostle; that is, let him then do it more especially, then there is a fit opportunity for it. (e) Jam 5. 13 *Presertim curandum*

est quoties aliquâ rerum angustia, aut ipsi premimur, aut premi alios videmus, ut ad Deum citatis, non pedibus, sed animi succurramus. Deinde, ne quam aut nostrum aut aliorum prosperitatem praterire sinamus; quin laude, ac gratiarum actione, manum ejus agnoscere nos testemur. Cal. instit. lib. 3.

Again, when any fresh mercy is conferred upon thee, then it is a fit season to go aside and to acknowledge thine unworthiness, and to express thy thankfulness. See an excellent instance for this in 2 Sam. 7. 18 the words are these, Then went King David in, and sat before the Lord, and said, *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?* Mark that particle,

then. Why when was it? See the foregoing Verse, When God by *Nathan* had made many promises and that of great mercies to him, then he went in, and sat before the Lord, and said, Who am I? &c.

The Reader may dilate his thoughts upon this, and the following particulars: I intend onely brief hints.

2. When you find the Spirit of God moving upon your Soul, and exciting you to the duty; then it is a fit season for it: Now God calls upon you to come and converse with him, he invites you now to communion with himself. Think at such a time, that the Lord bespeaks you in such a manner as he doth the Spouse, *Cant 2. 10, Rise up my love, my fair one, and come away; Or as 'tis Verse. 14. Come, let me hear thy voice, for it is sweet.* To pray at such a season is to hoise up sail before the wind; it is like rowing both with wind and tide. Being thus excited by the Spirit, you may expect the assistance of it; if Prayer be now neglected, the Spirit of God is quenched; and I'll pronounce him a novice in Religion, or rather a stranger to it altogether, that doth not confess it necessary to the lively performance of this Duty, that the Spirit of God doth act and quicken him therein. Our motions are exceeding dull and heavy in holy Duties, when the Spirit of God doth not help our infirmities. Whosoever therefore God says by the secret
whif-

whisperings of his Spirit, (1) *Seek my face*, our hearts should answer and eccho back as *Dauids* did, *Thy face, O Lord, we will seek*.

Yet here I would have it remembred, I do not say a Christian should never pray, but when he finds the Spirit of God egging him forward; this hath been the gross mistake of some, who hereupon have discontinued the duty for several days together, because they have not perceived the Spirit moving them thereunto: No, let this be thy practice, to wait upon God in his way, and it may be the Spirit of God will meet thee therein. Know this, though the Spirit of God should not put forth his hand to lead thee, yet the Word of God holds forth a precept to command thee, and set thou about the Duty out of pure obedience to the command of God. It may be ere thou art aware, *thou wilt find Him whom thy soul desires*. Though the spirits assistance be never unwelcome to a Child of God, yet many times it comes unexpected. *Abraham* saw not the Ram for the sacrifice till he was in the Mount: Often in the Mount in the time of Prayer, the spirit of the Lord is seen and felt. Mariners have put forth to sea in a calm, when they have made but little way, and anon they have met with an unexpected gale of wind, that hath brought them with full sail to their desired haven. I leave you to apply it. Again

Again, I do not deny but the evil spirit who is Gods Ape, may sometimes transform himself into the likeness of Gods spirit, and may excite a Christian to this duty: but then his motions are irregular, and unseasonable; they tend to the hindering of him from another, and (for that time) a more seasonable duty; suppose it a work of mercy to himself, or others, or such like. Christian exercises must be wisely subordinated one to another; whereas the Devil desires to make them interfere, and to set them at variance.

3. When we find our hearts in a settled and composed frame, then also it is a fit season for secret Prayer, when (g) (as *David's*)
 (g) Psa. 57. 7. *our hearts are fixt*, and not pre-occupied with any secular matters. To pray at another time is like playing upon an Instrument that is out of tune; what harsh and displeasing melody doth it make? Many when they go to seek God, they have their heart to seek.

(h) 2 Sam. 7. 27. In the Hebrew *re u'ris onely, He found so* Few can say with *David* that (h) *they have found their hearts to pray*. We render it *he found in his heart*, but it may be read, *he found his heart to pray a prayer unto God*.

(i) Usually in the morning the mind is most composed; then a man meets with least pray. (i) It was the custome of the Heathens to address themselves in the morning early to their Idols *vid. Herod. l. 10.* The Primitive Christians were wont to be early at their devotions. *Vid. Pl. Ep. 57 ad Trajan. Tertul. Apol. c. 2.* See Christs practice *Marc. 1 35. Qui mane surgit precandi causa dicit manicare Deum. Druf.*

diversions

diversions in duty ; the evenings repose hath in great part discharged the mind of all that did distract it : and it were well if we would be with God as soon as we awake : if we did offer up to him the first-fruits of every day ; if as soon as we lift our bodies off our beds, we did in Prayer lift up our souls to God. This was *Dauids* manner, *Psal.* 5. 3.

Under this Head I will suggest these three cautionary Rules.

1. Do not take Prayer in hand when you have any other matter in hand : if so, your *attendance upon God* must needs be with *distracti^on*, and your heart will be stolen from you do what you can. Set by all worldly occasions when you set about this duty : say to them as *(k)* *Abraham* did to his young men, *Stay you here while I go aside to worship God.* *(l)* *Gen.* 22. 5.

2. Do not ordinarily go to prayer when your anger is stirred, and your mind full of perturbations ; if you do, 'tis ten to one but you will offer up the *sacrifice of a fool*, and *speak unadvisedly with your lips.* The *(i)* *(l)* *Tim.* 2. 8. Apostles advice is, that we lift up to God holy hands without wrath. *(m)* *God was not in the Wind, nor in the Earthquake, nor in the fire that passed by Elijah, but in the still small voice.* *(n)* *King.* 19. 11, 12. And you must be of still and quiet spirits, if you will see, or find him.

3. Do not usually engage in Prayer when you are enclin'd to sleep & drowsinesse ; if
so

(n) Mar.
26. 40.
41.

so, you are like to make but dull and drowfie work of it. (n) The rebukes of Christ could not awaken Disciples to Prayer when there hearts were *heavy and asleep* You must be wakefull when you pray, if you would *watch unto Prayer*.

2. A second Help is this.. Allot and set out a due proportion of time for this Duty. It is not enough to choose a fit time for Prayer, but you must allow sufficient time to Prayer. No service whether secular, or spiritual can be done well, unless you allow a due proportion of time for the doing of it. How is Prayer huddled and slubbered over many times for want of this? you think of making an end as soon as you begin, you are straightned in your prayers, because you are straightned in your time.

Qu. If you should ask, How much time must a Christian set apart in a day for secret Prayer?

Ans. In my answer, I must have respect to the callings, and conditions of Christians; that time is sufficient for one, which is not sufficient for another. 'Tis observable that under the Law there were different sacrifices for the rich, and for the poor: God required that mens sacrifices, should hold some proportion with their abilities. And by parity of reason, God looks that the rich, and those that have little else to doe, should double the time of the poor in Prayer, and of those

those whose callings call for their continual attendance.

And yet I must add this too, let a mans condition be never so mean, and let his imployment be never so urgent, it will not be a sufficient Apology for his neglecting, or curtailing the duty of Prayer. (o) *Time must be redeem'd*, and that for this very end, to hold communion with God in this Duty. (o) Col. 4. 2. comp. with 5.

This premised I come to the Question, wherein I may not be positive; that would be an unwarrantable presumption. I have often thought that one hour in four and twenty, is as little as any one can set apart for secret Prayer. (p) And if this should seem to any a hard saying, I desire they would consider, whether they don't spend two every day about things less necessary. Let them cast up the time they cast away (more than they need) in sleeping, eating, and drinking; then let them add thereunto the time they spend in sports, or recreations, in idle visits, in unprofitable studies or musings, and in empty chat, or conference with friends, and neighbours; and see if the product will not be so much or more: and will any that *name the name of Christ*, grudge an hour in a day; (p) Luther spent 3 hours in Prayer every day. see Vitus Theod. in vita ejus. Judge Cook advised to 4 in a day; See horas

Somno, totidem des legibus aquis; quatuor orabis; des Epulisque duas. Quid superest sacris ultro largire camœnis. R. Alfred divided every day into three parts; he allowed eight hours to his devotion, eight to his employment, and eight to his sleep and refection.

day

One
dread-
fully
chri-
echt out
on her
death-
bed these
words, A
world of
wealth
for an
inch of
time.
Another
when
friends
com-
forted
her as
she lay a
dying,
said, Call
time
again; no
comfort
unlesse
you can
call time
again.
Chrysorius
Prayed,
Inducias
Domine
usque ad
mane.

day for Prayer, when they can spend two, or it may be, more in the meer pleasing of the flesh? is this consistent with Christianity? Won't such be filled with horror (as many others for the same reason have been) at the hour of death? Can they answer it at that day when God will reckon with them for every talent he hath entrusted them with, and for that of time in particular?

If this letter should fall into the hands of any person, who hath resolved, or doth resolve to redeem an hour, or more every day for secret Prayer; let him consider, whether it would not help to quicken and enlarge his heart, if he did morning, or evening, or when he finds himself best disposed thereto, enter into his Closet and turn up an hour-glasse and purpose within himself, to see the last sand run out, before he gave out or left Praying. I do not propose this as an every days practise, but at some certain seasons only. It hath I confesse its inconveniences, but withal, it hath its advantages: hereby the heart is engaged more firmly to the work. Now it will not put by the present opportunity by propounding another. If the heart be as mine, it is apt to say to thee when at Prayer, as *Felix* said to *Paul*, Go thy way for this time, and come again at a more convenient season. And further, thou wilt fall to the duty with the more fervency; for thus thou wilt reason with thy self; So much

much time I am resolved to spend in this service, and I were better spend it in wrestling with God, than in trifling with God and with Prayer: I were better doe the business in hand with all my might, and stir up my self to call upon God, for during such a space of time I resolve to do nothing else.

I know 'tis the opinion of (r) many, that, as some persons do by their meales, they eat little and often, so Christians should do by their Prayers. And in case of great indisposition I judge it advisable; when they have toiled a while, and can catch nothing they may take up their nets, and mend them against another season, and yet I will not discommend such a one that resolves he will catch something or he will toile all night; that purposeth in his heart (as (s) one once did) that he will not go from God without God.

(r)
Dicuntur
fratres in
Egypto
crebras
orationes
habere
et eas bre-
vissimas,
ne illa
vigilantia
creta,
qua
oranti

plurimum necessaria est, per productiones moras evanescat, atque hebetetur intentio. Aug. ad Prob. Cassian makes mention of some in his time, qui utilius censebant, breves quidem orationes, sed creberrimas fieri. (s) Nunquam abs te absque te discedam, Paulus Amilius, being to fight with the Macedonians, would never give over sacrificing to his God Hercules, till he had some signe of Victory.

3. Another Help to this Duty is, to take pains with your heart before-hand, to prepare it thereunto, 'tis usually from the neglect of preparation, that we find such deadnesse and indisposition in secret Prayer: Alas the heart is not all on a sudden lifted up into heaven, many times the Prayer is almost ended, before

before we begin to Pray. There is no Religious Duty but it must have some prævious preparation: this is evident both by the light of (1) Scripture, and of (u)

(1) Ps.

26. 6.

Exod. 19.

10, 11,

12. The

Books of

Levit. and

Num.

are full of

Scriptures

to the same

purpose. (u)

Tu Genitor

cape sacra

manu patriosque

penates ; me bello e tanto

digressum. & cæde recenti, attrahere nefas, donec me flumine vivo,

abluero. Virg. Aneid. 2. Procul hinc, procul este prophani, conclamat

vates, totoque absistite ludo.

Nature, but Prayer requires it in a more especial manner: see how those two, Preparation, and Prayer, are conjoynded Job. 11. 13.

Levit. and Num. are full of Scriptures to the same purpose. (u) Tu Genitor cape sacra manu patriosque penates ; me bello e tanto digressum. & cæde recenti, attrahere nefas, donec me flumine vivo, abluero. Virg. Aneid. 2. Procul hinc, procul este prophani, conclamat vates, totoque absistite ludo.

This is a trite Theam, and often inculcated, therefore I shall passe it: only let me advise you, when ever you go to Prayer (if your leisure will permit) to read first one or more Chapters in the Bible ; and do not gallop over the Scripture when you read it, as the most doe ; but pause a little at the end of every verse or sentence, and whilst you pause, * Pray ; the Scripture as you read it, will put words into your mouth, and suggest meditations which are fit matter for Prayer unto your minds, though some parts of Scripture especially the *Psalmes*, are more apt for this purpose than others ; and if any passage be obscure, put a marke upon it, and propose it to the next able Minister, or Christian thou meetest with to be resolved ; and for the present, pray in *Dauids* language,

(x) Lectio-
nem fre-
quenter
inter-
rumpat
oratio, &
animum
jugiter ad-
hærentem
Deo grata
vicissitudo
sanctæ orationis
accendat ; Hieron. in Ep. (y) A good
coule prevents idle and unprofitable discourse.

or to that purpose, that (2) God would open thine eyes to see and to understand the wondrous things of his Law. (2) Psal. 119. 18.

4. A fourth and further Help is this, to have right conceptions of God all along the Duty; to conceive of him as he is, and as he hath revealed himself in his Word to be. This will greatly conduce to the quickning of you. Conceive of him,

1. As of an Omnipresent God; that he is really, though not visibly present in all places, and in that place where thou art a Praying more particularly; that he sees thy heart as plainly as thou canst see thine own hands, that he observeth thee as narrowly, as if thou only wert alive in all the world, or as if thou alone of all the children of men wert making thy supplication to him. When-ever thou settest about this duty, (a) set God before thine eyes (as David did) and represent him to thy self under this notion of an Omnipresent all-seeing God.

2. Conceive of God as one that is full of Majesty, and Greatness. That passage, in Mich. 6. 6. (*Wherewithall shall I come before the Lord, and bow my self before the High God,*) doth intimate what apprehensions we should have of God, when we come into his presence, viz. that he is a High God, infinitely above any of his creatures; betwixt him and the Holy Angels, or the highest of the children of men, there is a

B wider

(a) How would you pray if men were present to see and hear you? Sic loquere cum Deo quasi Homines adstarent, Seneca.

wider difference than betwixt the Potter and his Clay. Oh how would this apprehension both quicken and awe us in Prayer.

3. Conceive of God as one that is exceeding gracious, and plenteous in mercy to all that call upon him. That known Scripture *Heb. 11. 6.* (*He that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him;*) doth hint what conceptions we should have of God in Prayer, as of one that is exceeding bountiful: we must believe not only his being, but his bounty: he gives not only what we ask, but more; yea (b) abundantly more than we can ask. Oh what quickning and confidence doth this notion of God afford! To apprehend God in his greatnesse doth (c) stir up fear and godly reverence. To apprehend God in his goodnesse, doth stir up Faith and holy boldnesse, God who is our father, likes that we his children should come before him in this manner; he gives us leave (so we doe it awfully) to (d) speak all our minds to him. 'Tis said of *Flavius* the Emperour, that he would not that any man should present a petition to him (as if he were offering meat to a Lyon or Elephant) with a trembling hand: God likes that we

(b) Eph.
3. 20.
ἐν ᾧ
πάντα
ἐκτίσθη;
Supra
quam re-
dundan-
ter.
(c) *Vitus*
Theod.
saye of
Luther;
that he
Prayed
with
such
reve-
rence as
became one
that spake to
the great God,
and with confidence
as became one
that spake to his
Father or Friend.
(d) Eph 3.
12. *καρρηλία* *Proprie est libertos dicendi, ex παντὶ ὅμνη, & πίστις*
διέτις

should

should lift up our hands to him, *as without wrath, so also (e) without doubting.*

4. Conceive of God in Prayer as one God, (f) not divided, and yet distinguished into three ~~Persons~~, the Father, Son, and Spirit. This is a great mystery, fitter for admiration, than humane conception; and yet all along this duty God must be thus apprehended, as one substance in three subsistences; as one essence in three relations: all which do concur to the Prayers of Believers, and have a different office about them; there is the Father hearing, the Son interceding, and the Spirit helping their infirmities.

Lastly, conceive of God not (g) absolutely, but in Christ: God in himself is *a consuming fire*, but in Christ he is a merciful Father. (h) *There is no coming to God but by him.* I might enlarge upon this head, but I forbear; only remember this, you will never pray to any purpose unlesse you carry along with you in your minds, a right notion, and conception of that God to whom you pray.

5. Entertain and maintain very honorable thoughts of the Duty of Prayer it self: this will both move you to the Duty, and marvellously quicken you in it. What the (i) *Psalmist* says of the City of God, that may I say of the Duty of Prayer, *Great and angry with him* took his young son in his arms, and *treasured with the father* holding that his darling in his bosome, and thereby he appeased the Kings wrath. (i) *Pf. 87.*

(e)

1 Tim.

2. 8.

(f) Vid

Dr. Hall

Deca.

3. Ep. 7

(g)

Luther

was

wont to

say, *Nolo**Deum**absolutum.*

Heb. 12.

ult.

(h) Heb.

7. 25.

*Themis-**ocl.*

under-

standing

that K.

Admettus

was

glorious things are spoken of it. If any should ask me as that king did the Prophets servant,

(k)

1 Kin.

8. 4.

(k) *What great things hath thy Master done ? So what great things hath Prayer done ? it would require more lines, than I intend in all, to return a full answer. I might easily write a large history of the great exploits that Prayer hath done in the world. You read Heb. 11. of many wonderful effects of*

(l) Dan.

9. 2, 3, 4

Isa. 37.

15, 16,

&c. John

2. 1, 2.

&c. Josh

10. 12.

14. Act.

12. 5.

Dan. 2.

18.

2 Sam.

15. 31.

Eft. 16.

(m) Jam.

5. 17, 18.

faith, the effects and fruits of Prayer are as many, and as great. It hath (l) *Obtained promises, subdued Kingdoms, turned to flight the armies of aliens ; it hath raised the dead, stopt the Suns course, yea made it to go back, It hath opened prison-doors, and unlockt such secrets as have puzzled the Devil himself ; it hath disappointed the plots of adversaries, and tumbled those into the pit themselves which they have maliciously digged for others. What shall I say more ? it hath (m) opened Heaven, and shut it again. These and such like memorable things have been brought to passe, by the Prayers of such sinful and infirme creatures as we our selves are.*

Ἡλίας

ἀνθρα-

κωλ

ομοιοπα-

θὺς ἡμῶν

iisdem

affectioni-

bus

abnoxius.

(n) Ho.

Let me add this, it hath laid hold on God himself ; and put him (as one says) to a merciful retreat, when he hath been marching in his anger against persons or people. Jacob by Prayer (n) *had power with God, and by wrestling with him (o) wrested*

(o) *Calum tundimus. & miserecordiam extorquimus, Tertull.*

mercy

mercy from him. God speaks as if his hands were held and tyed up by Prayer ; *Let me go*, saith he to *Jacob*; and to *Moses*, (p) *Let me alone*. (q) One observes that God in *Exod. 32. 10.* doth indent as it were with *Moses* and offer him composition, if he would hold his peace ; *Let me alone* (saith he) *and I will make of thee a great people* ; Wonderful is that passage (r if we read it right) in *Isa. 45. 11.* there God sayes, *Concerning the works of my hands commaund ye me*. These and the like expressions are to be admired (says the same Author) not strained, lest our thoughts degenerate into rude blasphemy : certainly they are mighty condescensions, wherein the Lord would signifie to us the great power and efficacy of Prayer.

I might bring many Scriptures and arguments to evince the prevalency of Prayer : but this is a common argument, and therefore I shall decline it. Only consult *Mat. 21. 22.* where Christ sayes that *all things, whatsoever we aske in Prayer, believing, we shall receive*. This one promise is enough of it self to quicken the dearest soul that is, in Prayer, and Christs manner of speaking here, is observable ; it had been (one would have thought) enough to have said, *All things ye ask in Prayer ye shall receive* ; but here he adds, *all things whatsoever*. It seems to be a tautology ; we don't speak in our ordinary discourse, I will give you all things
 B ; whatsoever

(p) Aug
 on *Exod.*
 32. 10.
 thus
 g'olseth
 Domine
 quis
 tenet te ?
 &c. (q)
 Mansion
 on
 James
 5. 86.
 (r)
 Some
 read it
 interro-
 gatively
 thus.
 Concern-
 ing
 the
 works
 of my
 hands
 com-
 mand
 ye me ?

(f) 'Tis Mr
Burroughs his
glosse in
one of
his
Books.

(t) It
was said
of Luther,
Iste vir
apud
Deum, po-
tuit quod
voluit.

Peruse
that full
Scrip-
ture

1 John

5 14, 15.

2u? Πε-

σδ' Χῆ

πρὸς θε-

ἔατο.

Jam. 5.

17.

2w? 'Ευ-

χῆς δι-

κρίας ἐκ

ἀνίκοθ

ὁ θεός.

Menan-

der.

whatsoever you ask. But this is not without its signification; *All things* (f) (fayes one) is a promise of generals, and *whatsoever* relates to particulars. 'Tis as if he had said, Not onely all things in general, but every particular thing that you ask you shall receive; for though it be true, that generals include particulars, yet such is the unbelieve of our hearts, that though we assent to promises in the general, yet when it comes to particulars, we hold off, and fear they will not be made good to us. Hereto I might add that speech of Christ to the woman of Canaan; (t) *Be it unto thee as thou wilt*, he seemes to give her a blank, and bids her write down what she pleaseth.

But enough of this: My advice is, That you digest this notion well, and carry it along with you all the while you are at prayer, and it cannot but quicken you. As he must needs pray heartlesly, who thinks 'tis a bootles exercise, who is ready to say in his heart, *What profit is it that I pray unto God?* so he must necessarily (u) *pray in Prayer* as 'tis said *Elias* did, who thinks that Prayer, like *Jonathans* bow, doth (w) never return empty; but oftentimes as the Eccho doubl-eth the voice, so doth Gods answer our prayers. Rest assured of this, That every petition a believer puts up on Earth is read and fil'd in Heaven: (x) 'Tis nigh God, and

(x) So was *Solomon*, 1 King 8. 59. and so is every believers.

in

in his view night and day ; he gives the thing desired, (y) or something that is better. (y) *Nemo parvi*

pendat orationem suam, dico enim vobis, quod ipse ad quem oramus, non parvi pendit eam. Postquam egressa est ab ore nostro, ipse scribit eam in libro suo, & unum in duobus indubitanter expectamus, aut dabit quod petimus, aut quod novit utilius. Greg. in Hom. super Evang.

6. Be much in the use of ejaculatory Prayer. Reader, if thou shouldst not understand the word, I will suppose thee acquainted with the thing: 'tis a short, yet serious lifting up the soul in desires unto God, upon any occasion whatsoever. These ejaculatory Prayers are either vocal, or mental only. If you read the Scripture, (z) you shall find (z) *Gen. 43. 14. & 49. 18. Neh. 2* this way of praying very familiar with the best of men, yea with Christ himself.

4, 5. *Judg. 16. 23. 2 Sam. 15. 31. Luke 23. 42. Joh. 12. 26, 27. Luke 20. 21. & 23. 34, 39. Q. if this be not intended by David, when he says, Psal. 119. 164. Seven times a day do I praise thee*

I could offer many things to commend it to you ; as thus.

1. 'Tis very acceptable to God : he hath testified his accepting by his answering such ejaculations as these. *David's* vocal ejaculation, *Turn (O Lord) I pray thee, the counsel of Achitophel into foolishness* ; And *Nehemiah's* mental ejaculation, *Neh. 2. 4, 5.* had present audience.

2. 'Tis very easily performed ; all times and places are alike to it : whether you are

B 4 alone,

alone, or in company, at home, or abroad; you may in this way make known your requests unto God.

3. 'Tis an excellent means to keep the heart always in a heavenly frame: It helps you also to improve every Ordinance and Providence of God.

But lastly, which makes to our purpose, 'tis of special use to dispose us for solemn and (a) continued Prayer. They that often in the day are thus lifting up their hearts to God, have them in tune when they betake themselves to that more solemn service. Praying thoughts and desires are with them in a readiness: these short breathings do prepare them for a longer race. They that are good (says one) at these running pulls and trips, must needs wrestle well with God.

(a) Vid. Mr. Gurrall's Part of his Complaint Christian Armour, p. 387.
It was a speech of a dying Saint, that he was going to change his place but not his company. A Christian that is frequent in these ejaculations, when he goes to pray more solemnly, he goes from God to God; from a more transient view of him to a more fixed, &c.

My advice is, That you would accustom your self to these holy Apostrophe's, to these heavenly ejaculations: And yet I would caution you against doing this in a customary, fly-blow and corrupt this and every other good duty.

7 Ano-

7. Another Help is this: Keep your heart close to the Duty, and suffer it not to stray or wander. A straying heart must needs be a straightned and a dead heart in Prayer. How can a Christian have a lively and enlarged heart in a Duty, when he hath no heart at all there? but that is (b) stragling in this and that corner of the earth: whilst he is speaking to God, his heart is conversing with the world, insomuch that he forgets many times in Prayer what he spake last.

(b) *Quasi nobis esset sermo cum homine vulgari inter orandum, omisso Deo, huc vel illuc transfusimus.*

(c) + Oh what an indignity is offered unto God, and how is he mockt by such praying as this! We would have him attend to our prayers, when we do not attend to them ourselves.

Calv. Inst. l. 4.

Vain thoughts in Prayer are occasioned partly by the desperate wickedness and deceitfulness of our own hearts; thence they do proceed as Christ shews, and that as freely as water from a fountain; and partly by the subtilty and malice of Satan; he being a Spirit hath ready access to thy spirit, and thou never goest aside to pray but he follows thee at the heels; and seeing he cannot divert thee from, his desire is to distract thee in the duty. Sometimes he injects such thoughts as are directly sinful, or if he finds that these affright thee (as many times a Christian starts at these as at some ghostly apparition) then he casts such as are at other

(c) *Magnam injuriam Deo facio, cum precor ut meas precor exaudiat, quas ego qui fundo non exaudis. De precor illum ut michi intendant,*

ego vero nec michi nec illi intendo.

times

times allowable and lawful ; or if he sees that these are unwelcome, then he injects such thoughts as are in themselves good and useful, onely they are impertinent : these he steals out of the heart again for the most part before the Prayer is ended : though at other times he would oppose them, yet now he puts them forward, as those that are most likely to find entertainment in thy soul. I suppose thy experience will let thee set thy seal to this as true.

Now if thou wouldest have thy heart enlivened and enlarged in Prayer, remember to repel every vain or impertinent thought that comes in to thy disturbance: resist it; rise upon it; call in help from Heaven against it : This is one sence we are to put upon the Apostles (d) *watching unto Prayer*. If at other times, then much more in Prayer, we must keep our hearts with all keeping, or else, do what we can, they will give us the slip. (e) As you do with your Children, so you had need to do with your Childish minds ; happily they go along with you to Church, but when you are set (if not awed by your eye) they steal forth, and are gone ; and it may be are playing all Sermontime, or a good part of it, and you miss them not ; To prevent this, you set them before you, and have an eye to them. You can apply it.

Remember this advice whenever you go to Prayer ; renew your resolution to watch against

(d) Eph.
6. 18.

(e) 'Tis
Mr.
Gravels
compari-
son in
lib.
predic.

against vain thoughts ; think how many Prayers they have (f) marr'd already ; resolve, that through grace, they shall not spoil this also.

8. Let the guilt of no one sinly upon thy Conscience ; that will so clog, disquiet, and check thy spirit in Prayer, that thou wilt never be able to proceed with any life or enlargement. Guilt makes a Christian shy of coming into the presence of God, as a faulty Child playes leaft in fight, and steals away to bed before the time, being loath to come where his Father is. So it is with a Christian, that is conscious to himself of any fault or sin that he hath knowingly committed against God ; and as he is littlefs to come to Prayer, so he is lifeless in the duty ; his sin flies in his face, so that he cannot lift it up with any confidence : his heart upbraids him, and falls a quarrelling with him, and sayes, What hast thou to do to take Gods Name into thy mouth, &c ? If therefore thou wouldest pray as thou desirest, preserve thy Conscience pure and peaceable : Take heed of known sin ; (h) if departing wilfully or wickedly (as Davids phrase is) from God. There is (i) a sinning weakly, or through weahness ; this doth not ordinarily interrupt a Christians peace ; and there is a sinning wickedly, or through wickedness ; (so (k) Jude speaks of committing ungodly deeds ungodlily) this lays waste the Conscience ; this destroys a Christians

(f) Si
vagentur
mens

nstra

nullam e

precibus

utilitatem

percipi.

mus, imo

potius ma-

jorem dam-

nationem.

Pet.

Mart.

(g) Tunc

eor fidu-

ciam in

oratione

accipit

quum sibi

vita

nulla

pravitas

contradi-

cit. Greg.

in. in. in.

(h) Psal.

13. 2 1.

(i)

Peccata

quoti-

diane

incur-

sionis. &

vaftantia

consci-

entiam.

(k) Jude

15.

Christians peace, and deadens his heart in duty ; Oh beware of sinning after this manner ! if thou must abstain from every appearance of evil, then much more from every apparent evil ! Oh fly from it when it comes near thee in a temptation, as thou wouldest do from a venomous Serpent ; shake it off as thou wouldest do an ugly Toad that is crawling up upon thee : Observe (l) *Eliphaz* his advice to *Job* ; which is, *to put iniquity far from him* ; not to come near it ; and then says he, *thou shalt lift up thy face to God, and make thy prayer unto him* : Thou shalt make many and mighty Prayers ; (as the (m) word there signifies) thou shalt not onely use words in Prayer, but words cloathed with power ; thou shalt be able to pray, and to pour strong Prayers in abundance unto God.

Quest. But if sin hath already wounded my Conscience, and broken my Peace ; am I not to refrain Prayer till it be healed again.

Ans. No : for this is not to mend the matter, but to make it worse. You cannot heal the wound of one sin by another : you must to Christ by Faith, and to God by Prayer ; and though there be a present deadness, yet ply the Throne of Grace, till the Lord speak peace to thy soul : and remember to do this presently ; the sooner, the better ; let not the Sun go down upon the breach betwixt God and thee : New breaches, are made up better than long quarrels ; and
green

(l) Job
24. 22.
with
26. 27.

(m)
Tny
multipli-
cavit, p. 6.
prie
ve, ba
fortia in
oratione
cym
multa
c. pia
fudit

green wounds are healed easier than old sores.

9. It will not a little help in this case, if you are provided beforehand both with matter, and a method in Prayer. I observe that Christians are streightned in this duty, not onely from the naughtiness of their heart, but from the emptiness of their heads; as sometimes (like *Zebedees* Children) they ask they know not what; so at other times they know not what to ask: They are often word-bound, (if I may so speak) and at a loss; they cannot tell how to go forwards, and therefore they go backwards, and vent themselves in vain repetitions. Now this great evil will be in part prevented, if they be stor'd beforehand with matter for Prayer, and if they do observe a method in the duty.

Possibly upon the first reading of this direction, you may reject it, as that which shuts out the immediate suggestions of the Spirit, and tends to formality; but weigh it well, and you will be of another mind: Take it upon the word of one that hath prov'd it; it is of admirable use to quicken and enlarge the heart in Prayer; because from hence there is a continual supply of fresh matter, for want of which (your experience tells you, that) you are exceedingly dulled and straightned. Tis true, sometimes (and oh that it were so always!) we have such abundant assistance, such ravishing incomes from the Spirit

Spirit of God, that we stand in no need of any such help as this here offer'd; our spirits are so raised, our affections are so up, we are carried out so beyond our selves, that we cannot be bounded by any premeditated matter or method; but our hearts are not always like the Chariots of *Aminadab*, but too often like the Chariots of *Pharaoh*; we drive on, but heavily, for the most part, in this duty; and at such times this direction may have its use.

In order to storing our selves with matter and method for Prayer, it would not be amiss, if you had heads, and common places in your mind, (or rather in writing) to which you might refer such Scriptures and considerations, as do occur in meditation by your selves, in conference with others, in reading or hearing the Word of God. Hitherto also you might refer the sins you have committed, the mercies you have received, the wants you would have supplied, the lusts you would have subdued, &c. It should be some part of every days work to collect fit matter for Prayer: This is another way of watching thereunto; what Ministers do to fit themselves for Preaching, that all Christians should do to fit themselves for Praying. They put all things they meet with (which may be of use) under their proper heads, in books which they have for that purpose, that they may readily have recourse

recourse thereto, whenever they have occasion. And so your collections must not be set down confusedly, but methodically, and in order; else you will be to seek when you should make use thereof.

It would do well also if Christians would observe a method in their Prayers throughout; this is of singular use to those who pray with others; because confused repetitions, and disorderly digressions, cannot but dislike and deaden those that joyn with them; and it is not altogether useles in secret Prayer; for now a man can never be at a stand, but still there will be an ordely succession of matter which serves greatly to quicken and excite the heart and affections, as I have already hinted. (h) The Lords Prayer, which is the standard, or standing pattern of Prayer, is very excellent (as many have observed) for method as well as matter; and hereby doubtless Christ would intimate to us, that the one is useful as well as the others,

(n) Dr
Gouge
his guide
to go to
God.
Lamber-
tus La-
nus de
oratione

dominicâ, &c. Consult Dr. Wilkins his discourse concerning the Gift of Prayer; there you will meet with an exact method to be observed in prayer, prayer by him is divided into two parts: 1, Less principal, *vz*, A Preface, apt transitions, and the conclusion, 2, More principal: 1, Confession, 2, Per-
rition, 3, Thanksgiving, There you will find also schemes of these three more principal parts of Prayer,

Obj. You'l say, This advice cannot be put in practise with out great pains and care, and
to

to me there seems no such need of it; for doubtless God is not taken with method or words in Prayer, his eye is upon the heart, and he observes its motion more than the motion of the tongue.

Ans. This is most true; and therefore it is not propounded as that which will affect or take with God, but as a means to quicken and enlarge our selves. And yet I, must tell you too, that though the words we speak and the method we use do not affect God; yet to bespeak him in a confused, careless, empty manner, cannot but offend him. I am sure it is very unbecoming the solemnity of the Duty, and contrary to that reverence we owe unto the Divine Majesty. He that requires us to take heed how we hear when he speaks to us, doth look that we

(o) *Nescit pœnitend aloqui qui proferenda prius tradidit examini, Cassiodor. l. 10, ep. 4*

should take as (o) great heed what we say when we speak unto him. weigh *Solomon's caution, Eccl. 5. 2. I. et not thy heart be hasty to utter any thing before the Lord.* 'Tis you know the tongues office to utter, and the heart's is to conceive, why is it then said, *Let not thy heart be hasty to utter?* Because the heart should not suffer the tongue to utter what it had not first conceived and concocted. The reason of this caution is taken from the consideration of that infinite distance betwixt

(p) *E palude sua procedens grepens vilis ranuncula.*

God and us: He is an *High and holy God that inhabiteth Eternity*, and thou (as (p) *Bernard* expresseth it) a vile Toad creeping and

and crawling out of its ditch; *He is in heaven, and thou upon the earth, therefore thy words should be few.* Why should our words be few? what! is God against long Praying? No, surely, he is not tyred with the length, nor taken with the shortness of our Prayers; but the reason of the clause is this. Because they who speak but little, do ponder what they say. Our tongues when we speak to men (much less when we speak to God) should not run before our wit. We should choose our words to reason with God (as (q) Job speaks.) As we must beware of curiosity, so also of carelesness in those words which we utter before God in Prayer. God ponders our words, and therefore we have reason to do it our selves.

10. The tenth Direction shall consist of three or four particulars, which are prudential onely, and may seem (till prov'd) little profitable.

1. Choose and use that gesture of body which may serve best to quicken and excite thy Spirit in this service. And here I must premise, that there is no bodily gesture in Prayer commanded by God, he hath left that to the prudence and piety of his people: therefore if you read the Scripture, you shall find the Saints of God to have used all the postures of the body in this duty: indeed, Kneeling hath been most in practice, that is a posture of great reverence, and it is

(r) Psal. put (r) sometimes for the duty of prayer it
95.6. Eph self: not that it is essential to it, for you shall

3 14. A

signum rem

denotat, non quod oratio semper requirat genuflexionem, sed quoniam hoc reverentiae signum communiter adhibeatur praesertim ubi non perfunctoria sed seria oratio, Col. in locum,

(f) Mat.

26. 39

Josh. 7

6.

1 2 Sam.

7. 13

1 1 Kin.

8. 22

2 Chron.

26. 9

1 1 Gen.

24. 63

Heb.

וַיִּשְׁתָּחוּ

which

signifies,

as to me-

dirate, so to pray. *V. d. Cald. and Genev. Translat. and Trem-*
ell,

see the people of God in other postures at Prayer; sometimes you read of their (f) prostrating themselves, or lying with their faces upon the ground; sometimes again you read of their (t) sitting; sometimes of their (u) standing, and sometimes of their (w) walking. This last gesture, though least in use, yet some have found it useful. Kneeling doth often dispose to sleep and drowsiness, which standing or walking doth prevent: and surely that gesture is most eligible, which is found most effectual to keep off indisposition, or to dispose and fit a person for duty.

Nay, my opinion is, that variety of gestures, may be both lawful and useful at sometimes in this exercise. Surely Christians may take that liberty when alone, which would be unseemly in the presence of others. They may now kneel, and anon stand, and then walk; and so turn from one gesture to another.

another, as they find it will be more helpful to them for the end already mentioned. Yea; I doubt not, but in case of great straitness upon their spirits, they may make a stand or pause, till they have by meditation recovered some new matter to continue the Duty: They may turn from Prayer to Reading, and from Reading again to Prayer; from Prayer to Meditation, and from Meditation again to Prayer, as they see good. *Jerome* doth somewhere relate, how that finding himself sluggish and dead in Prayer, he left speaking to God, and fell a speaking to his own heart: "Think, O my soul, (says he) "did *Daniel* thus pray when he was "in the Lions den? or *Jonah* when he "was in the Whales belly? Did the "penitent Thief thus pray when he "was upon the Cross? &c. And then he tells us that he went to Prayer afresh, when he had first roused up himself by these and such like considerations.

2. Choose such a place to pray in as is most convenient for this Duty. Find out such a place (if thou canst) where thou mayest not be disturbed by any noise in thine ears, nor be diverted by any object before thine eyes. *When thou prayest* (says Christ) *enter into thy Closet*. This counsel of Christ doth intimate, That Christians when they pray should have respect to the place in which they pray; the more close the more convenient. He adviseth further, *to shut the door;*

lest the wind of Vain-glory should come in thereat. Our secret seeking of God should not be open or visible to any else but God. 'Tis true, when *Daniel* prayed, *he set his window open*, but it was to shew his Faith (as one observes) not his pride.

Some may say, This Rule doth not reach us; we have no variety of Rooms to retire into; poor people and servants, and such like, will be ready to say, we have no choice.

—But to such I would reply, Is, there no garden, nor grove, nor field, near you, into which you may with-draw? Why cannot you with *Isaac*, go forth at eventide, or in the morning to meditate and to pray? (x) Read what Christ did, *Mark*. 1. 35. and surely 'tis recorded for our imitation, 'tis said, *That in the morning a great while before day he arose and departed into a solitary place to pray.*

3. It may conduce to the quickning of thee to use thy voice in secret Prayer. Not that God is taken with words, a few sincere sighs from the heart do more affect him than the most Rhetorical expressions of the tongue. But though words do not move God in Prayer, yet experience teacheth, they sometime move him that prays. The Church says in the Lamentations, that her eye did affect her heart: the same can many a Christian say of his (y) tongue; that it serves

(x) V.
Luc. 5.
16. &
6. 12. &
22. 41.
Matt. 14
23.

(y)
ibis

serves to affect and quicken his heart in this duty. *opus est
inter crea-
dum ad*

excitandos nos alioquin Deus verbis non indiget. Aretius. Vox interdum non absque fructu adhibetur, quoniam in precibus nonnunquam languescimus, & animus ipse desatigatur; unde vox interposita nos excitat, & quodammodo reficit. Pet. Mart. loci communis. Clas. 3. cap. 13.

Here I had need to give this caution; That as Christians should not pray to be seen of men, so they should not speak in Prayer to be heard of men: If such are not Hypocrites, yet they will hardly escape the censure of Hypocrisie.

These ten are the principal helps and directions (according to the knowledge and experience that I have) for the lively performance of this great duty of secret Prayer: I might offer more, but that I have already exceeded the ordinary limits of a Letter. Onely remember this, to be thorowly sensible of those things for which thou makest thy prayer unto God. This alone may quicken thee. How affectionately do they ask an almes, who see they must starve without it? Deadness in Prayer ariseth from want of a deep sence of thy wants.

Remember also to set their examples before your eyes, who have performed this duty with life, enlargement, and importunity. (2) Gen. Think you saw *Jacob* (2) *wrestling with God*, 32. 24. and putting forth all his strength in Prayer. *Hos. 12. 3.*

Think you saw *Elias* praying earnestly, and

(a) King 18. 42. (a) putting his face between his knees. Imagine you saw Christ groveling upon the ground in the garden, (b) offering up supplications, with strong cries and tears; repeating that request again and again, (c) Father, if it be possible, let this cup passe from me: Call to mind the poor

Widows importunity or impudence, (as the word signifies) who would have no nay, (d) Examples sway with us more sometimes, than any rules or precepts.

(d) Magis
ducimur
ex. mplis
quam prae-
ceptis

If none of all this will help thee, then fall down before God, bewailing thy deadness, confessing thy sluggishness: say (as they in *Isaiah*) (e) I have not call'd upon God, nor stirred up my self to take hold of him. O how like a dead Dog am I before the Lord! Will the living God accept of such dead duties as mine are? Oh how justly may God be angry with, and shut out my Prayers! (f) by my coldness in asking, I even prompt God to deny me.

(f) Qui-
frig de
rogat
docet
negare.

Yea, not onely bemoan, but chide thy self: say, Why art thou so dead O my Soul, and why art thou so sottish within me? Rowse up thy self (g) as *Deborah* did: Say, Awake, awake, O my soul, awake, awake: Bespeak thy self, as the Shipmaster did the Prophet *Jonah*; (h) What meanest thou? O sluggard, arise, call upon thy God.

(h) Jonah.
1. 6.

Lastly, Lift up strong crys—(mingled with tears, if thou canst) unto God; that he would

would lend his helping hand, as *David* did, *Psal.* 80. 18. *Quicken me, O Lord, to call upon thy Name.* Send thy quickning Spirit into my heart. How (i) oft doth *David* make (i) Ten this request in the 119 Psalm? ever now and times then this request comes in; *Quicken me, O Lord: Quicken me according to thy Word: Quicken me according to thy righteousness: Quicken me for thy names sake, &c.* 'Tis not a vain repetition, but a plain manifestation, both of his great need, and of his earnest desire of this blessing.

Mr. Baxter's 15 directions about the like case; see his *Christ. Direct*: p. 597.

Quest. How should a Christian keep up an ordinary fervency in prayer?

Answ. 1. See that knowledge and faith provide you Matter: For as the fire will go out if there be not fuel; so fervency will decay, when you are dry, and scarce know what to say; or do not well believe what you understand. 2. Clog not the body either with over-much eating and drinking, or over-tiring labours: For an active body helpeth much the activity of the mind: And the holiest person will be able but poorly to exercise his fervency, under a dull or languishing body. 3. Rush not suddenly upon prayer, out of a crowd of other businesses, or before your last worldly cares or discourses, be washed clean out of your minds.

Quest.
How to
keep up
fervency,
in pray-
ers

In Study and Prayer how certain a truth is it that Non bene fit quod occupato animo fit, (Hieron. Epist. 143. ad Paulin.) That work is not well done, which is done with a mind that is prepossessed, or busied about other matters: That mind must be wholly free from all other present thoughts or business, that will either Pray or Study well. 4. Keep a tender heart and conscience that is not senseless of your own concernments: For all your prayers must needs be sleepy; if the heart and conscience be once hardened, seared or fallen asleep, 5. Take more pains with your hearts than with your tongues. Remember that the success of your work lyeth most on them. Bear not with their sluggishness: Do by them as you would do by your Child or Servant that sleepeth by you at prayer: You will not let them snort on, but jog them till you have awakned them. So do by your hearts when you find them dull. 6. Live as in the continual presence of God: but labour to apprehend his special presence when you are about to speak to him: Ask your hearts how they would behave themselves, if they saw the Lord or but the lowest of his holy Angels? 7. Let faith be called up to see Heaven and Hell as open all the while before you; and such a sight will surely keep you serious. 8. Keep death and judgement in your continual remembrance and expectation: Remember how all your prayers will be lookt back upon, Look not for long life; Remember that this prayer for ought you know

know may be your last: but certainly you have not long to pray. Pray therefore as a dying man should do. 9. Study well the unspeakable necessity of your souls. If you prevail not for pardon, and grace, and preservation you are undone and lost for ever. Remember that necessity is upon you, and Heaven or Hell are at the end, and you are praying for more than a thousand lives. 10. Study well the unspeakable excellency of those mercies which you pray for: O think how blessed a life it would be, if you could know God more, and love him more, and live a blameless heavenly life; and then live with Christ in Heaven for ever? Study these mercies till the flames of Love put life into your prayers. 11. Study well the exceeding encouragements that you have to Pray & Hope: If your Hope decay your fervour will decay. Think of the unconceivable Love of God, the astonishing mercy shewed to you in your Redeemer, and in the helps of the Holy Spirit, and how Christ is now interceding for you: Think of these till faith make glad your heart: And in this gladness let Praise and thanksgiving have ordinarily no small share in your prayers: for it will tire out the heart to be alwayes poring on its own distempers, and discourage it to look on nothing but its infirmities: And then a sad discouraged temper will not be so lively a temper, as a thankful, praiseful, joyful temper is: For *Lætitia loquax res est, atq; ostentatrix sui*: Gladness is a very expressive thing,

thing, and apt to shew it self, *But tristes non eloquentes sunt: maxime si ad ægritudinem animi accedat corporis ægritudo.*

Hieron. Epist. 31. ad Theoph. Alexand.
Sad men are seldome eloquent: especially

Symmach. Epist. 31. if the body be sick as well as the mind. 12.

Epist. 31. Let the Image of a Praying and a bleeding Christ, and of his Praying Saints be (not on a wall before your eyes, but) engraven on your minds: Is it not desirable to be conformed to them? Had they more need to pray importunately than you? 13. Be very cautelous in the use of forms, lest you grow dull and customary, and before you are aware your tongues use to go without your hearts. The heart is apt to take its ease when it feeleth not some urgent instigation. And though the presence of God should serve turn without the regard of man, yet with imperfect men, the heart is best held to its duty when both concur. And therefore most are more cautelous of their words, than of their thoughts: As children will learn their Lesson better, when they know their Masters will hear them it, than when they think he will not. Now in the use of a form of Prayer, a sleepy heart is not at all discerned by man, but by God only: For the words are all brought to your hand, and may be said by the most dull and careless mind: But when you are put to express your own desire, without such helps, you are necessitated to be so mindful of what you do as to form your desires into apt expressions, or else
your

your dulness or inattentiveness will be observed even by men: and you will be like one that hath his Coach, or Horse, or Crutches taken off him, that if he have legs must use them, or else lye still. And to them that are able, it is often a great benefit, to be necessitated to use the ability they have: Though to others it is a loss to be deprived of their helps. I speak not this against the lawfulness of a form of prayer; but to warn you of the temptations which are in that way. 14. Joyn oft with the most serious fervent Christians: For their fervour will help your hearts to burn, and carry you along with them. 15. Destroy not fervency by adulterating it, and turning it into an affected earnestness of speech, and lowdness of voice, when it is but an hypocritical cover for a frozen empty heart.

Reader if by these hints thou art any way help't to pray. Then remember the Author in thy Prayers.

FINIS.

ERRATA.

PAGE. 5. for. See. r. Sea. and for dicir. r. dicir
p. 8 r. his Disciples. p. 10. for the r. thy. p. 12.
for prevents. r. to prevent. p. 17. for speak. r. say.

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